

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

No. 30.—VOL. IV.

SATURDAY MORNING, JULY 24, 1819.

Price, \$3.00 in 6 months, or \$2.62 in advance.

PAGANISM.

From the London Methodist Magazine.
Extract from the Journal of Mr. CARVER,
Methodist Missionary in Ceylon.

April 12, 1817.—Being the first day of the new year, many of them came to their respects to the Europeans; and the rest came the head Brahmin of the temple at Nallour. I conversed with him some time, asking many questions, which he had learned to answer in former conversation with ministers. He remarked, "their shasters taught every man about the world." I asked, who were they? "Men from heaven." How do you know that? "Because it is written in the shaster." In what country did these appear? What time did they remain here? Did they go back to heaven, or did they die? He replied he could not tell, and asked if I could answer so many questions respecting our shaster; being anxious in the affirmative, I again requested to know, what is the reason that you shaster, if it tell us about all the things, and will not let it be read, even by your own people? To which he remarked, "if a man have a stone or a treasure, he will not lock it up in a box, and not every one? I said, if your book were God, and if you were men of God, you would put it into the hands of all men that might learn to know God also. He was confounded, begged to be excused, and might go, and departed.

August 11th. Very early in the morning I went to see the grand procession of an annual ceremony at Nallour, about three miles from Jaffnapatam. Crowds of people from all parts filled the road a mile before we came to the temple. The general appearance dispelled the mist, and opened to my view a vast concourse of people on the plain. The Brahmins were engaged in arranging matters for the ceremony, while expectation sat on every face. Many of the people had come from far to behold the spectacle, and dragging of the car round the temple to close the idolatrous scene. Being surrounded by the people on every side, I was by an interpreter to many of them. Just coming to an old man, the following conversation took place. How old are you? Nearly eighty years of age. What brought you hither? I came to worship my God, and pray to him to forgive my sins. What is swamy made of? Gold. Can you hear prayer or forgive sin? You know not; you are very old, and just slipping into eternity; there you will find that only is no God. There is none that can forgive sins but Jesus Christ; Jesus died for you, none but Jesus can save you. And many other words I exhorted him, those near him, to enquire after the God, and Jesus Christ whom he hath sent to be the Saviour of the world. So my impression had my remarks made on an old man, and a youth about nineteen, they followed me wherever I went. I gave to each of them a tract in their own language.

At this time the sun had advanced above the horizon, and shed his cheering rays on the plain; but as if ashamed to behold the wickedness of men, veiled himself in a cloud. Mean while the sounds of music and inharmonious music increasing, seemed the advance of the idol to his place, preceded by dancing girls, flags, and streamers of various kinds. A universal mark of adoration was paid by the people, by putting together of the hands, and raising them above the head; and seems to be the substance of exterior worship with the multitude. The idol placed on his car, which was nearly eight feet high, and a sheep slain at his foot, to appease the evil demon, who it is supposed would otherwise obstruct its progress. Brahmins seated themselves around the car of adoration. All things being ready, a long cable taken out among the people, they dragged forth the car with a kind of terrible triumph and exultation. Immediately a double line of devotees were stretched upon the ground, rolling after the car in a course marked out by the two wheels. The procession stopped, and a sheep was slaughtered, to remove the evil demon who was supposed to have obstructed its advance. By the help of the car, was again set in motion, and I placed myself at an angle, to ascertain the number rolling after it, which was about three hundred! Perhaps the assembly might be about five thousand people, the blinded dupes of Brahmins, chief of whom has not scrupled to tell frequently in conversation, that all things are folly; but they must keep the customs of their fathers, and do nothing to please the people. Having the circuit of the temple, various offerings were made before the god was taken; afterwards he was deposited in his place, there to remain for another month, when those who are not to give up their account to God, probably repeat the same scene.

The name of the idol.
The dates of the temple.
—A spiritual mind has something of the sensative plant. "I shall smart at this or that." There is a holy shriek from evil.—Cecil.

STATE OF NEGOMBO, CEYLON.

From the London Methodist Magazine.
Extract of a Letter from Mr. NEWSTEAD, Methodist Missionary, dated May 27, 1818.

The situation of Negombo is about 22 miles N. of Colombo, and is both healthful and pleasant, as much so as any station in the island, and certainly presents a wide field of prospective usefulness. The population is very great for such a place; it has been estimated at 20,000, but this it is supposed is rather over the mark, and perhaps it is more accurate to say, that it is about 15,000.

The people are Malabar, Cingalese, and Portuguese; it is rather questionable which of the two former are the most numerous. With regard to the religion of the inhabitants, I believe they are generally Mahomedans or Roman Catholics but a comparative few calling themselves Protestant Christians; and truly those who do, have nothing of Christianity but its name; open idolatry, gross superstition, or the most lax indifference to all real religion, envelopes the whole. There are three Roman Catholic churches in the neighbourhood, a Mahomedan place, a Buddhist temple, and three native churches or schools, two of them complete ruins. To these the people occasionally resort, especially on their festivals; but the effect of their religion, is best gathered from the state of their morals, which are in general most depraved. The Mahomedans, however, are far from being the worst in this respect, for they do maintain generally more outward decency of deportment. Their chief vices appear to be the blindest ignorance conceivable, and a love of gain, which leads them to the lowest arts of knavery and cheating, in order to increase their wealth. With the Cingalese people it is worse; confessedly idolaters, with few real exceptions, they have no moral restraint to the worst passions of our nature, and hence, neither murder nor adultery are uncommon among them, and they seem to think little of the most abominable vices. They are absolute slaves to the most furious anger and deep malice, though to Europeans they are servile and timid to a proverb; and hence it is, I suppose, that one of the most distinguishing traits in the Cingalese character is, systematic cunning and studied deceit. Quarrelling and swearing, lying and drunkenness, are sins of open day, and so shockingly common, as to be almost unnoticed by those accustomed to see them. The Portuguese people are generally better taught, and so of course, raised much above either of the former in most things. They are doubtless most demoralized by habits of indolence, which naturally induce a slothful inactivity of mind; there seems in them not the least relish for mental improvement, and very little for religious knowledge; passionately fond of worldly pleasure, such as dress, dancing, cards, &c. they find their chief employment in these things when they are not on their couches. They have much of that sort of pride, which is manifested in keeping them even from a place of worship, if they cannot appear, according to their views, respectably; this is a great bar to their improvement. The religion which they generally profess, leaves them at liberty (it should seem) after their mass, to break the Sabbath with impunity, for it is quite common to see them on the Lord's day, making clothes, shoes, &c. in their virandas! The heathens do no more.

KING'S LETTER.

[It will gratify our readers to perceive that the endeavors of British Christians to diffuse the light of the Gospel throughout the British Dominions in Asia, are sanctioned by the Royal Authority.] From the Missionary Register.

In the Name and on the Behalf of His Majesty.

GEORGE, P. R.

Most Reverend Father in God, Our Right Trusty and Right Entirely beloved Councilor, We greet you well: Whereas the Incorporated Society for the Propagation of the Gospel in Foreign Parts have, by their Petition, humbly represented unto Us, that King William the Third, of Glorious Memory, was graciously pleased to erect the said Corporation by Letters Patent, bearing Date the 16th Day of June 1701, for the receiving, managing, and disposing of the Charity of such of His loving Subjects as should be induced to contribute towards the Maintenance of an Orthodox Clergy, and the making such other Provision as might be necessary for the Propagation of the Gospel in Foreign Parts:

That the very great Expenses necessarily attending that good Work having frequently much exceeded the Income of the Society, they have been obliged, at several Times, to make humble Applications to Our Royal Predecessors:—to her Majesty Queen Anne, in the Years 1711 and 1714—to his Majesty King George the First, in the Year 1718—in 1741 and 1751 to His Majesty King George the Second, our Royal Grandfather—and to Ourselves in the Year 1779, for Permission to make Public Collections of Charity; which Applications were most graciously received, and Permissions granted for the Purposes aforesaid, by which Means the Society was

enabled to carry on the good Designs for which they were incorporated:

That during the Period of Forty Years, which have elapsed since their last Application, the Funds of the Society have been faithfully expended in promoting the Erection of Churches and Schools—in dispersing Bibles and Prayer Books, with other Books of Devotion—in supporting and maintaining, within Our Provinces of North America and elsewhere, a constant Succession of Missionaries, Catechists, and Schoolmasters, by whose Means the Comfort and Benefit of Pastoral Care and Instruction, of Public Prayer, and preaching of God's Word, and the due Administration of the Holy Sacraments, have been secured to many of Our Subjects in those Parts, and many Thousands of Indians and Negroes have been instructed and baptized in the true Faith of Christ:

That, induced by a variety of favourable Circumstances, the Society are desirous of extending the range of their Labors, and of using their utmost Endeavours to diffuse the Light of the Gospel, and permanently to establish the Christian Faith, in such Parts of the Continent and Islands of Asia as are under Our Protection and Authority; but that, owing to the state of their Funds, which are altogether unequal to the Expenses of such an Undertaking, they are unable, without further Assistance from our good Subjects, to proceed in the Execution of their Designs: The Society, therefore, confiding in our great Zeal for Our Holy Religion, and our known Affection to all Our Subjects, most humbly pray, That We would be most graciously pleased to grant them Our Royal Letters, directed to the Lords Archbishops of our Kingdom, for a general Collection of Charity within their several Provinces, for the good Uses of the Society for the Propagation of the Gospel in Foreign Parts: We, taking the same into Our Royal Consideration, and being always ready to give the best Encouragement and Countenance to Undertakings which tend so much to the promoting true Piety and our Holy Religion, are graciously pleased to condescend to their request; and do hereby direct you, that these Our Letters be communicated to the several Suffragan Bishops within your Province, expressly requiring them to take Care that Publication be made hereof on such Sundays and in such Places within their respective Dioceses, as the said Bishops shall appoint; and that upon this Occasion, the Ministers in each Parish do effectually exhort their Parishioners to a liberal Contribution, whose Benevolence towards carrying on the said Charitable Work shall be collected in the Church immediately after Divine Service, and in the course of the Week following, at the Dwellings of the several Inhabitants, by the Churchwardens and Overseers of the Poor, assisted, as far as may be, by the Minister and such other respectable Inhabitants as may be prevailed upon to attend for that Purpose; and the Ministers of the several Parishes are to cause the Sums so collected to be paid immediately to the Treasurer or Treasurers for the Time being of the said Society, to be accounted for by him or them to the Society, and applied to the carrying on and promoting the abovementioned good Designs; and so We bid you very heartily farewell.

Given at our Court, at Carlton House, the Tenth Day of February 1819, in the Fifty-ninth Year of our Reign.

By the Command of His Royal Highness the Prince Regent, in the Name and behalf of His Majesty.

Archbishop of CANTERBURY.

BAPTIST MISSION TO BURMAH.

From the "Latter Day Luminary."
From Mr. Judson to the Cor. Secretary of the Baptist Board of Foreign Missions for the U. S. dated Madras, May 28, 1818.

In former letters I have stated my circumstances at the close of last year, & the reasons which induced me to leave Rangoon on a visit to Chittagong—particularly the prospect of a direct passage, and speedy return in the same ship, an opportunity of very rare occurrence in Rangoon.

Since that time a series of unexpected providences have befallen me, which, though uninteresting in detail, must be briefly mentioned, in order to account for my present situation.

When we left Rangoon, December 25th, we expected a passage of ten or twelve days. At the expiration of a month, however, by reason of contrary winds, and the unmanageableness of the ship in the difficult navigation along the coast, we found ourselves still at a great distance from port; and the season being so far advanced, as to deprive us of the hope of more favourable winds, the captain and supercargo agreed on a change of the ship's destination, and made sail for Madras.

Previous to leaving the coast, we put into Cheduba, a place under Burman government, for a supply of provisions. I was unable to go ashore, but took the opportunity of sending a tract by the boat. It happened to be conveyed directly to the governor, and he ordered it read in his presence. Soon after, when our captain had an audience, the governor inquired

after the writer of the tract—who he was, and how long he had been in the country. The captain evaded some questions, for fear of detention, I suppose, and merely stated that the writer was a foreigner, who had resided in Rangoon about four years. "No," replied the governor, "that is not to be credited. You cannot make me believe that a foreigner, in so short a time, has learnt to write the language so well. It must have been written by some other person." The captain related this to me on his return.—I felt particularly gratified by this testimony to the perspicuity of the style, and thought it not unworthy of mentioning, because it could not be suspected, as others which had been made to me personally, of having been a mere compliment.

The ship's destination was changed on the 26th of January. We retraced our course for a few days, and then stood to the westward. It was with the most bitter feelings, that I witnessed the entire failure of my undertaking, and saw the summits of the mountains of Arracan, the last indexes of my country, sinking in the horizon, and the ship stretching away to a distant part of India, which I had no wish to visit, and where I had no object to obtain. It was, however, some mitigation of my disappointment, that I should, in all probability, be able to return to Rangoon, and resume my missionary business much earlier, than if I had visited Chittagong. But even the consolation of this hope was not long allowed me. We had, indeed, a quick passage across the bay; but, on drawing near the Coromandel coast, the wind and current combined to prevent our further progress, and at the expiration of another month, having for a long time subsisted on nothing scarcely but rice and water, and being now reduced to very short allowance, we were concluded to make sail for Masulipatam, a port north of Madras, which we doubted not we should be able to reach in a very few days. In this, again, we were disappointed, and through the unmanageableness of the ship, or the mismanagement of the captain, were detained at sea nearly another month. During this period, we were sometimes in great distress, deeming ourselves very fortunate, when able to get a bag of rice, or a few buckets of water from any native vessel which happened to pass. Once we sent the long boat to the shore, and obtained a considerable supply of water, which was a great relief. But of rice we could obtain no sufficient supply, and all other articles of provision were quite out of the question.

The low state to which I was at length reduced, occasioned a partial return of the disorder of my head and eyes, to which I was subject two years ago. This, with other circumstances united, left me no other source of consolation but resignation to the will of God, and an unreserved surrender of all to his care; and praised be his name, I found more consolation and happiness in communion with God, and in the enjoyments of religion, than I had ever found, in more prosperous circumstances.

Finally, we did reach Masulipatam, and I left the ship on the 18th of March, twelve weeks after embarking at Rangoon. I waited at Masulipatam a few days, until it was ascertained that the ship would unlade her cargo, and remain several months. And as there was no prospect, that season, of reaching Madras, by sea, the only port on the coast where I could hope to find a vessel bound to Rangoon, I was under the necessity of taking a journey by land—distance about three hundred miles. I accordingly hired a palanquin and bearers, and arrived here the 8th of April. My first aim was, of course, the beach, and my first inquiry, a vessel bound to Rangoon. But my chapter of disappointments was not yet finished. No vessel had sailed for Rangoon this year, and such, it was understood, was the unsettled state of the Burman country, that none would probably venture for some time to come.

Here I have remained ever since, under very trying circumstances. Have scarcely heard from Rangoon, since I left, or been able to transmit any intelligence thither, by a conveyance to be depended on. The weakness of my eyes prevents my application to study, or attempt at any exertion. I am making no progress in missionary work, I am distressed by the appalling recollection of the various business which was pressing on me at Rangoon, and made me very reluctant to leave home for the shortest time. Now, I have been detained twice as long as I anticipated, and have, without wholly failed in my undertaking. Where, my rebellious heart is ready to cry, where is the wisdom of all this? But it is wise, though blindness cannot apprehend. It is best, though unbelief is disposed to murmur. Be still, my soul, and know that He is God.

From the same to the Cor. Secretary, dated Rangoon, October, 9, 1818.

My last was dated Madras, May 28, 1818. At that place I remained waiting for a conveyance to Rangoon, until the 20th of July, when I took passage on an English vessel, at one hundred and sixty-seven rupees. During my stay in Madras, I experienced great kindness and hospitality in the families of the Rev. Mr. Thomson,

chaplain; and the Rev. Mr. Loveless, missionary; and received such proofs of Christian affection from many dear friends, as rendered parting with them very painful, though my detention in Madras had, in other respects, been almost insupportable. We anchored at the mouth of Rangoon river, on the 20th of August. The next morning, when the pilot came on board, I was overwhelmed with the intelligence, that, on account of the dangerous situation of affairs, the mission had been broken up, and that Mr. Hough and family, and Mrs. Judson, had taken passage for Bengal. To my great relief, however, it was added, that, before the ship left the river, Mrs. Judson's reluctance to leave the place, had so increased, as to force her back to the mission house along, and further, that the ship, being found unfit for sea, was still detained. On my arrival, I found that brother Hough was inclined to pursue his original plan. His reasons, he will, doubtless, communicate to the Board. It is expected that the vessel will be ready for sea in about a fortnight.

The brethren Colman and Wheelock and their wives, arrived the 19th of September, about six weeks after my return. We had, I can truly say, a most joyful meeting. You have never seen them, or it would be unnecessary to add, that they are four lovely persons, in every sense of the word, and appear to have much of an humble prayerful spirit. Such being their interesting appearance, we regret more deeply to find, that the health of the brethren is so feeble. They have both had a slight return of bleeding at the lungs, an old complaint to which they were subject in America. May the Lord graciously restore and preserve them!

A few days after their arrival, I introduced them into the presence of the viceroy. He received us with marked attention; which, however, must be ascribed to the influence of a handsome present, which went before us. Though surrounded with many officers, he suspended all business for a time, examined the present, and condescended to make several inquiries. On being told, that the new teachers desired to take refuge in his glory, and remain in Rangoon, he replied, Let them stay, let them stay? and let your wife bring their wives, that I may see them all. We then made our obeisance and retired.

The examination which brother Hough sustained during my absence and the persecution of the Roman Catholic padres, have made us feel more deeply than ever, the precarious situation of this mission, and the necessity of proceeding with the utmost caution. It was only through the favour of the viceroy, that the padres were allowed to remain here, when they arrived from Ava, under sentence of banishment. And it is only through his mediation, and the influence of large presents made to the king, that the order of banishment is reversed, if indeed it be reversed, a report not yet confirmed. One malicious intimation to the king, would occasion our banishment; and banishment, as the Burmans tell us, is no small thing,—being attended with confiscation of all property, and such various abuses, as would make us deem ourselves happy to escape with our lives.

Such a situation may appear somewhat alarming to a person accustomed to the liberty and safety of a free government. But, let us remember, that it has been the lot of the greater part of mankind to live under a despotic government, devoid of all security for life or property a single moment. Let us remember, that the Son of God chose to become incarnate under the most unprincipled and cruel despot that ever reigned. And, shall any disciple of Christ refuse to do a little service for his Saviour, under a government where his Saviour would not have refused to live and die for his soul? God forbid. Yet faith is sometimes weak—flesh and blood sometimes repine. O, for grace to strengthen faith, to animate hope, to elevate affection, to embolden the soul, to enable us to look danger and death in the face; still more, to behold without repining, those most dear to us, suffering fears and pains, which we would gladly have redoubled on ourselves, if it would exonerate them.

We feel encouraged by the thought, that many of the dear children of God remember us at the mercy seat. To your prayers I desire once more to commend myself, the weakest, the most unqualified, the most unworthy, and the most unsuccessful of all missionaries.

From the American Baptist Magazine.
Letter from Mrs. Judson to her friend in Boston, dated Rangoon Mission House, Oct. 2, 1818.

MY DEAR MRS. B.
I received your kind favour of November 11th, by the hand of Mrs. Wheelock, and sincerely thank you not only for that, but for sending to us so interesting and valuable an addition to our mission. Though we have of late been cast down, we see we have not been forsaken. We feel our dear Christian friends in America are still endeavoring to hold up our feeble hands, not only by their prayers and kind exhortations, but by actually sending us some of their choicest number. Their arrival has

given a new spring to our feelings and exertions. To be again refreshed with Christian society and congenial souls, restored us in a manner to our native land, and former enjoyments. We do indeed feel that if we were under a Christian government, our prospects would be bright as day, and our happiness as great as could be enjoyed in this sinful world. We rejoice in the arrival of our dear friends. We rejoice in their interesting appearance, their propriety and delicacy of conduct, their correct way of thinking, their fervent piety, and their right views of missionary employment. We pray, and trust we shall be mutual blessings to each other, and that the Lord will now send prosperity.

As Mr. Judson will write more particularly respecting the mission to Dr. Baldwin, I will turn your attention to another subject. Perhaps some account of the Burman religion, and their manner of worship, would not be uninteresting.

The Burmans have four days in the month which they consider particularly sacred. They are the change, the quarters, and the full of the moon. On these days their religion requires them to lay aside in part their secular employments, to listen to the instructions left by Gaudama; and eat but once. There are very few, however, who are strict in complying with these requirements, though they generally go in crowds to worship at some pagoda. It is already known by the Christian world that the Burmans are atheists. They have no idea of an eternally existing Being, whose nature is entirely different from that of creatures. Their Boodhs or transitory deities they consider as possessing all the powers and passions of human beings, but on conquering and subduing them, they arrive at a state of perfection, which, agreeably to the course of things, makes them deserving of a deified state, which is non-existence. Though they worship much, their motives and objects of worship are different from other worshippers. Gaudama, their last Boodh, has taught them that meritorious, or evil actions as certainly produce rewards or punishments as the cart wheel follows the steps of the ox. Thus to build a pagoda, a dwelling for priests, a habitation for travellers, respectfully to listen to the instruction of Gaudama, and to make frequent offerings, will procure a reward without the interference of an agent. Or to kill a creature of any description, to steal, to drink spirits, &c. will in the same way procure punishment. When they pray, it is to no particular object, but simply to desire certain things while they reverentially remember their last deity, or are in the presence of one of his images. From this it may readily be perceived that their religion is entirely selfish, and their affections have no share in the performance of their duties. Though their code of moral laws is very excellent, it has no power over their feelings, it is not even sufficient to restrain them from committing the grossest of crimes. The country is full of pagodas, or rather monuments raised to the memory of Gaudama. They are of a pyramidal form, made of brick and mortar, polished and covered with gold leaf, entirely solid without the least aperture. One of the largest perhaps in the world is situated about two miles from us. The great road which leads to it, is lined on both sides with pagodas of various sizes, hence the road has obtained the name of pagoda road.

To give an accurate description of this noble edifice, requires an abler pen than mine, and perhaps a better description of its construction and dimensions cannot be given than that which Col. Symes has given of a similar one at Pegue. The beauty and variety of its appendages, however, are far superior. After having ascended the flight of steps, a large gate opens, when a wild fairy scene is abruptly presented to view. It resembles more the description we sometimes have in Novels of enchanted castles, or ancient abbeys in ruins, than any thing we ever meet with in real life. The ground is completely covered with a variety of ludicrous objects which meet the eye in every direction, interspersed with the banyan, cocoa-nut, and toddy trees. Here and there are large open buildings, which contain huge images of Gaudama, sometimes in a sitting, sometimes in a sleeping position, surrounded by his priests and attendants in the act of worship, or listening to his instructions. Before him are erected small altars on which offerings of fruits, flowers, &c. are laid. Large images of elephants, lions, angels and demons, together with a number of indescribable objects, all assist in filling up the picturesque scene. To this pagoda, this monument of folly and superstition, the inhabitants resort once in a year. It is considered peculiarly meritorious to worship at this pagoda; it is supposed to contain some sacred relic of Gaudama. The ground on which this pagoda is situated, commands a view of the surrounding country, which presents one of the most delightful landscapes in nature. The polished spires of the pagodas, glistening among the trees at a distance, appear like the steeples of meeting-houses in our American sea-ports. The verdant appearance of the country, the hills and valleys, rivers and ponds, the banks of which are covered with cattle, and fields of rice, each in their turn attract the eye, and cause the beholder to exclaim, Was this delightful country made to be the residence of idolaters? Are those glittering spires which, in consequence of association of ideas, recall to mind so many animating sensations, but the monuments of idolatry? O my dear madam! scenes like these, so productive of sensations so various and so opposite, do notwithstanding, fire the soul with an unconquerable desire to do something to rescue this people from destruction, and lead them to the rock that is higher than they. We feel strongly encouraged to hope (though our present prospects are not very flattering) through

the prayers and intercessions of our dear American friends, that this rural, this delightful country will one day be inhabited by the friends of Jesus, and that houses will be raised for his worship on the ruins of these idolatrous monuments. Affectionately and respectfully yours, N. Judson.

CHEROKEE MISSION.

From the Panoplist.
Extracts from the Journal of the American Missionaries at Brainerd.

[Continued from page 26.]

Dec. 1, 1818.—Received information by the Agent, that a Cherokee, in the lower part of the nation, has an Osage boy in his possession, 9 or 10 years old, who was brought over a captive by him, on the return of the Cherokees from their expedition against the Osages, a little more than a year ago; that he was now about to return to the Arkansas, and would leave this boy with us, if any one would go after him. We were also told, that in the same family there was a captive girl, somewhat older than this boy; and that she was a sister of the Osage girl now with us. It was thought probable, that they might be persuaded to leave both the girl and the boy.

2.—Further inquiry was made respecting these Osage children, and it was thought best to go after them immediately.

3.—Father Hoyt and his son Milo set out in quest of the little captives.

12.—Father Hoyt and his son returned. They had travelled between two and three hundred miles,—lay in the woods three nights, encountered several storms, swam one creek, &c. but could not obtain the objects of their pursuit. They found both the children. The girl is indeed Lydia Carter's sister, and appears to be about 15 years of age. The boy is younger than we expected, perhaps 4, or 5. It was very painful to leave these children to be taken back again to the deep shades of the forest, after having been brought so near the light; but nothing could be done to prevent it. The owner of the boy said the Agent had misunderstood him.

In this tour father Hoyt spent two nights and a day at the house of Catharine Brown's father. He was received with great cordiality by the whole family; and Catharine's joy was so great, that he says, "I felt myself more than paid for the fatigues of the whole journey by the first evening's opportunity." Catharine said, it had been very dark times with her, since she left Brainerd; all around her were engaged for the riches and pleasures of the world; and because she could not unite with them, as formerly, they were telling her, they supposed she thought herself very good now;—that she expected to go to heaven alone, &c. Her greatest burden was, a fear that she should be drawn away from the right path, and at length be left to do like those around her. She felt herself too weak to leave the society and instruction of Christians, and go into the world alone. A small room full of people, more than half whites, were collected here to hear preaching, and gave very good attention. A Cherokee woman wept almost the whole time of the sermon.

Saturday, 26.—About 20 blacks attended with our children to hear preaching.—We can scarcely tell how much satisfaction we have taken these two days, in teaching this little handful of poor slaves.

Sabbath, 27.—The little company of Africans were all present again to-day, and continued their attention. We hope it will be for their everlasting good, that they have been inclined to leave those diversions, of which this class of people are generally so fond, to spend so many of the holidays at the feet of Jesus.

One of this company, of whom we entertain a hope, that he has been truly enlightened by the word and Spirit of God, is soon to remove beyond the Mississippi; probably, before he will have opportunity again to receive instruction from us. He was greatly distressed with the thought, that he should probably never see missionaries, or hear preaching again. We exhorted him to put his trust in God, and to live always near the Saviour, by a prayerful obedience to all his commandments, so far as he knew them; gave him such other instruction as we thought suited to his particular case, and indulged the hope, that even by this bondman the Lord would send some light into the dark region, to which he was about to be taken. He was greatly comforted when we told him, that possibly, missionaries might be sent into that country, where he would one day see and hear them. The Cherokees in general, even the looser part of them, are very willing their slaves should receive religious instruction; for they say it makes them better.

29.—Sister Anna is just beginning to recover, after more than three weeks confinement. Her sickness appeared to be occasioned by too hard labor in the kitchen. Sister Chamberlain still continues in a feeble state of health, and unable to assist in the labors of the family, or to take charge of the female scholars. Mother Hoyt, with all her bodily infirmities, has been, and still is, our main dependence in the female department. What distresses us most, is, that there is no female able to superintend and keep with the girls, while out of school. We see, and very sensibly feel the want of such a person. Considering the dark shades of the forest, from which these dear girls have so lately been brought, they do much better than we could have expected; but they, as well as the boys, need some one with them every hour.

Jan. 1, 1819.—The old king, and one of the principal chiefs from the southern part of the nation, came to visit the school. They arrived just at evening. On winter evenings our children are collected in one room, where they are exercised in spelling, answering questions, singing, &c.

When the old king saw the children assembled this evening, he was greatly delighted, and shook hands with them most affectionately. He appeared much pleased during the first exercises, (though he does not understand English;) but when they began the singing, he could not refrain from tears; though evidently endeavoring to repress his feelings, as if ashamed to weep. The furrows of his war-worn cheeks were plentifully watered, and his handkerchief almost constantly applied to dry them. He spoke to the children affectionately, as did also the accompanying chief.

2.—The king & chief visited the school. After the children had passed through their various exercises, the king addressed them in a grave and affectionate manner, sitting. The chief then arose and spoke, as it appeared to us, in a most eloquent and persuasive manner, for some time. By his gestures, we supposed he was talking to the children about getting an education—then dispersing through the nation—doing great good through life, and thus meeting together above, to receive a reward. The children listened with great attention, and most of them were considerably affected. From them we afterwards learned, that our conjectures, respecting the subjects of the discourse were correct; that the chief told them the missionaries must be good men, or they would not be willing to do so much for them without pay; that we knew more than the Indians did; and they must listen to our instructions, keep steady at the school, and be obedient, until they had learned all that we wished them to learn; and, that when they went away from school, they must remember and follow the good way they had learned here;—if they did so, they would do much good to their people while they lived, and when they died they would go above and be happy.

After the chief had concluded, the king again addressed the children a few minutes, and requested that they might all come round and shake hands with him, which they did. Both the king and chief then expressed their warmest thanks for the good we were doing to their nation; said they should think much of us, and of the school; and would tell their people, everywhere, that it was very good to send their children here, where they would learn good things, &c.

This evening Milo Hoyt returned from Knoxville. He brings the agreeable intelligence that sister Hall was delivered of a daughter on the 27th ult. and both mother and daughter were likely to do well.

Returning about 30 miles from Knoxville, Milo's business called him off the main road; in getting into it again, he had to pass several miles through the woods. Within sight of a house, just before he came to the main road, he was met by a man on horseback, who accosted him as an old acquaintance, and rode up as if he would shake hands; when suddenly seizing Milo's bridle, and turning his horse about, he presented a cocked pistol at his breast, and commanded him, on pain of instant death, to ride back. The boy positively refused to go one step back. The man (being, as was supposed, afraid to fire his pistol so near the house) then leaped from his horse, drew a large knife, and told the boy to deliver his money, or he would instantly cut his throat,—still holding the horse by the bridle. At this critical moment, the boy giving his horse a stroke with the whip, and twitching the bridle, made his escape. He had with him between 4 and 500 dollars.

8.—The clothing prepared for our dear children, and forwarded last July, by the pious females of Philadelphia and Lansingburgh, arrived this day. These clothes have been kept back until the nakedness of many of our precious charge prepared us to feel the importance and value of the gift. Had we received them sooner, we should doubtless have been less thankful for them. O could those dear sisters know how much good they have done to us, to the children, and to the cause of Christ here, they would feel themselves a thousand times paid for their labor of love. It is not merely assisting us in our labors and cares; it is not merely clothing the naked and relieving the distressed; but it is, in fact, preaching Christ; and in a manner suited to engage the attention and interest the feelings of the rudest savage. He beholds his child, the object of his warmest affections, comfortably clad. And who has done this? A person whose situation precludes the possibility of his expecting, or receiving any return from his beneficiary. And what has moved him to do this? His religion. He is a Christian. It requires no metaphysical reasoning, no refined logic to bring the mind to the conclusion, that religion must be good. We think Christians generally, are not aware of the value of their charities in sending the gospel to the heathen, considered simply as recommending the true religion, and gaining the attention of the untaught by this act of benevolence. Every dollar given to supply the mission fund, may be considered, not merely as going to support missions, but itself becoming a missionary: silently, but forcibly declaring the religion of the gospel as a religion of benevolence; and therefore, from that God, who is kind to the evil and the unthankful.

31.—Previous to the administration of the Lord's supper, brother Reece offered for baptism an infant, and three other children, who till lately have lived with their mother, a woman not now considered as his wife; he having parted from her, and left the children with her, before his conversion. When separations of this kind take place, which are frequent among this people, the mother is considered as having the sole right to the children; but if she please, she can relinquish this right to the father. Since his brother has found the Saviour, he has been very desirous to recover his children again, that he may train

them up in the way they should go. A part of them he obtained, and offered in baptism some time since. Two of the three oldest offered in baptism at this time, he has lately obtained from their mother, and taken into his family as his own. The oldest of them the mother will not yet consent to deliver up entirely; but she has agreed, that this daughter shall be educated in the mission family and school. We therefore thought she might be admitted to baptism.

With these four children we also baptized Lydia Lowry, aged about 16. She had been in the school about 12 months, and became a hopeful subject of divine grace last summer. For several months she has been under particular instruction, as a candidate for baptism. Her whole deportment since the apparent change, has been such as to give increasing evidence that it is real and saving. She will now be considered as a candidate for full communion in all the ordinances & privileges of the church of God.

A Cherokee woman, supposed to be about 70 years of age, (the same mentioned in the report of the visiting committee last June, as a hopeful convert,) this day put herself under our care, for special instruction as a candidate for the holy ordinance of baptism.

The wilderness and solitary place is glad for them, and the desert blossoms as the rose. O how precious are the privileges we enjoy here in this wilderness. We would not change our place and our employment for any thing short of that eternal rest, which God has prepared for those that love him.

After baptism was administered to the above-mentioned persons, the professed followers of Christ, consisting of black, red, and white, surrounded the table of one common Lord, and found "a feast of fat things." This day completes 12 months since the first new converts were added to this church; and it now contains 11 adult members, and 24 baptized children, beside the mission family. "The Lord hath done great things for us, whereof we are glad."

General Association of Connecticut.

The General Association of Connecticut held their Anniversary Meeting at Lyme, during the second week in June. We make the following extracts from the Report of their proceedings:

"The aspects of Divine Providence which beam light, strength, and comfort upon the church within our limits, are to be noticed with gratitude. Among these, is the monthly concert of prayer. These seasons of fellowship, and united aspirations of devout souls, for the prosperity of Zion, are observed in most of our churches. In many of them, collections are made, to promote, by appropriate means, the pre-eminent object for which the prayers are offered; and we call on the churches to persevere in this primary duty—for these things are good and acceptable with him, whose council shall stand, and who will do all his pleasure.

"The Sabbath Schools are generally introduced into our congregations, and we conceive them to be a wonderful method, which Divine Providence opens for the promotion of the glory of his name—in sowing the seeds of divine truth in the young and tender mind, and calling forth his praises from the lips of the rising generation.

"The school for the instruction of the heathen youth at Cornwall, is increasing in its numbers, means, and respectability; and gives, in its infant state, great promise of distinguished good to the natives of this, and other countries, and to the islands of the sea—in communicating to those benighted nations the glorious gospel of the blessed God, in a language which they can understand. This institution, under his favour who has the promise of the heathen for his inheritance, we trust will be the channel of conveying the blessings of the Redeemer's kingdom to thousands and to millions, who otherwise would walk in darkness.

"The Asylum for the instruction of the deaf and dumb, is distinguished with tokens of divine favour. The attempts to communicate to the pupils moral and religious truths of the most abstract nature, are attended with encouraging and unexpected success. The hope is cherished, that the influences of divine grace have reached some of their hearts. One has made a profession of religion, and united with the church at Hartford.

In this connection we advert, with unqualified approbation, to the Connecticut Education Society, by whose exertions, nearly thirty young men, of promising talents & piety, have been enabled, during the past year, to pursue their studies at our principal literary institution; and we have only to regret, that the prospects of this society, with a sphere of usefulness continually enlarging, should be darkened by the want of efficient pecuniary patronage. When we reflect on the urgent and increasing demand for piety and talents in the service of the church—the impossibility of meeting this demand, without a new and more vigorous system of exertions—the success which has thus far attended these exertions—the lustre which has been shed on the cause of religion and letters, by many who were raised from indigence by the hand of charity—the necessary effect on our principal literary institution, from adding to the weight of talents and influence on the side of vital religion—the ardent desires of these youth to become qualified for the service of the Saviour, and their peculiar preparation, by their habits of life, for the hardships and privations which await them in the work of the ministry;—a combination of the most solemn & weighty motives presses on our churches, and demands their united exertions in this labor of love.

"The Domestic Missionary Society, have continued their benevolent labors, among

the waste places within our borders, encouraging success—in the establishment of gospel order, and with blessed calling sinners to repentance.

"The Missionary Society of Connecticut, as the field of labor widens to the south, increases her exertions, multiplies her faithful laborers, and pursues, in this benevolent pursuit, the renewed efforts of all who love the prosperity of Zion.

"Nor will we omit to notice the liberal and generous attention which has been given to the increasing of the funds of the American Bible Society, by constituting Pastors of our churches members of that distinguished institution.

"The more extensive circulation of religious intelligence, in weekly and publications, and by tract societies, caters, in the friends of Zion, a more vigorous attention to whatever advances the Redeemer's kingdom.

"From the reports of the several associations, we learn that, during the year, God has not left himself without witness in the effusion of his Holy Spirit, and if the instances are not so numerous in some former years, yet the work has evidently been the Lord's, and the glory be to him, whose is the kingdom of places which have been especially with revivals, are, New-Fairfield, Colchester, East-Hampton, Ashford, Westford, Winsted, Middle-Haddam, Vernon, Bolton, Trumbull, Thompson, East, and Derby. In these revivals, the Lord continues the earnest of that, however he may chasten us, his loving kindness does not fail. The in many places, is yet progressing, calls for united gratitude, and the prayers of those who find it good to near to God.

Present state of Missions, under the auspices of the Missionary Society of Connecticut.

In Vermont, the Rev. Justin Patton is part of the time, in the county of Windsor, the adjacent counties. The Rev. Messrs. Davis, and John Lawton, hold comittees in the northern part of the state.

The Rev. John Spencer is a permanent missionary in the Holland Purchase, state of York. The Rev. Messrs. David M. S. Eleazer Fairbanks, labor, a part of the western counties of that state; and Simeon Snow is commissioned for six months to the counties of Oneida, Delaware, and Pennsylvania, the Rev. Messrs. Kingsbury, Oliver Hill, and M. M. in parochial charges, but they itinerate as a part of the time.

In New-Connecticut, Ohio, are the Rev. Thomas Barn, Giles H. Cowles, William Luther Humphrey, Jonathan Loomis, Caleb Pitkin, John S. Treat, and Simeon Woodruff, all of whom have been employed as missionaries in that territory. After spending some time in the Society, they obtained parochial charges, but they still hold missionary commissions, and labor in vacant settlements, for the redemption of the time as they can be spared from their respective charges. In the territory, the Rev. Messrs. Allen, Jones, and Ephraim T. Woodruff, are at present. In other parts of the state of Ohio, the Rev. Messrs. William R. Gould, Timothy, Abraham Scott, and Matthew Tipton, form missionary services, a few weeks a year; the residue of their time being to their own people.

The Rev. Messrs. Nathan B. Darrow, Reed, hold commissions to itinerate in the counties of Indiana, Illinois and Kentucky.

The Rev. Salmon Giddings is stationed in the Missouri territory, where he is the greater part of the time; residing occasionally, vacant settlements in that region. The Rev. Samuel Royce went to Maryland, in the fall of 1817, to the state of Maryland, he is now settled at Alexandria, on the river; but is commissioned to itinerate, to be spared from his people, in that territory.

The Rev. Orin Fowler has recently returned from a mission of one year, to the states of Indiana and Illinois. It is expected he will go to that country after a few months.

Extract of a letter from a Member of the Society of South-Carolina, to one of the dated Abbeville, June 1818.

"At the last session of our Presbytery, Mr. Stuart to preach the gospel, pointed him to officiate three months as missionary within our own bounds, and for months in the Alabama Territory, which have been received latterly, by Messrs. Slass and Hulburt, it appears Slass is at Jackson, and Mr. Hulburt is borne in that Territory. They have been Presbyterian congregations at both places, and administered the sacrament of the Lord's Supper. About 25 members have joined the church, and appearances were favorable to expect it will be in our power to send additional Missionaries to the Alabama, during autumn. At the last meeting of South-Carolina and Georgia, an overture submitted, which is to be considered at next session; to devise some means of the Indian tribes on our South Western may be taught to read the word of God, the gospel preached unto them. Many tribes have left our country to return to their labors and their lives are to be the heathen abroad, while thousands are waiting for lack of knowledge on our own soil. The Aborigines of America certainly have a claim upon our benevolence, as they are the children of God, and we are bound to extend their regards to those poor tribes, if we do not?"—South. Evan. Mag.

EPISCOPAL CONVENTION.

From the (Circleville, Ohio) Clergy. At a Convention of the Protestant Episcopal Church, held at Worthington on the 24th of June inclusive, the following resolutions were passed in favor of cultivating nature and religion.—A resolve passed, that a fund for the permanent support of the Diocese of Ohio. On the 25th of June, the Rev. Philander Chase admitted the Rev. Mr. Morse, (Deacon officiating at Worthington and its vicinity) to the holy order of Priest, and on Sunday, the 6th inst. Mr. Benjamin On Sunday, seventy nine persons received postscript of confirmation at both places, eleven or twelve Parishes were represented. Convention—and great harmony and joy prevailed.—This being the first convention of the Diocese of Ohio, the Bishop of Ohio, it was gratifying to behold the progress of our infant Zion.

INSTALLATION—June 6th, by the Rev. J. J. Newton, N. J. the Rev. J. J. Newton as Pastor over the Church at Hardwick.

